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WEEKLY REVIEW.

—A little while ago, a Soonnee Mahomedan, under the influence of religious fanaticism, rushed along the public road in front of one of our mosques, brandishing a knife, and meeting a Sheeah plunged it in his breast and killed him. It was immediately after the Mohurram, a festival calculated to intensify in a high degree this sectarian rage. The man has been tried this week, and while he pleaded guilty said 'he did it for his religion.' He gloried in the act. He was found not guilty, his religious fanaticism being regarded as a proof of insanity. Mr. Anstey was counsel for the defence, and pleaded for him on this wise:

"We, gentlemen, who are not Moslems hold that an act such as that which has been described to us by the witnesses whose statements I will assume to be correct, though I have my doubts about them—is no less than a foul murder. Gentlemen, what must be the intellectual condition, I say nothing of the moral condition of one who at present really believes, and has brought himself to believe and remains in the belief, that, so far from deserving punishment here or hereafter for a foul and deliberate murder, he has obtained merit both in the sight of God and man. I say *no time to ponder*, and that is a maxim of our law which is applicable to every case coming before a Court of Justice. The material circumstances themselves contain the excuse that the act will be viewed to-day as it has been on former occasions. I am sure, gentlemen, in your opinion, as of everybody else who hears me, and even if it is not in that of His Lordship and yourselves it is in that of every one connected with the prosecution, that it is proof in itself of the insanity, and the hopeless insanity of the accused. What are you to do with such a man, what is the use of killing him, he cares nothing, he believes that he is relieved from the body and goes to dwell in that paradise which the prophet has promised to his faithful followers. It is an example to his miserable people, if they believe him, as you and I believe him to be insane; they will believe the putting to death of such a man an act of the greatest cruelty, a shocking injustice, a fearful impiety, because that person sitting there is believed to be insane not in respect of the act he has wrought but in respect of his religion. They regard such a person a privileged person, and in the direct ratio of his insanity as an oracle or medium of divine communication with man."

It seems to us rather a dangerous thing to sanction the idea that religious fanaticism is insanity, and that a man is not responsible for what he does under the influence of it. There are a good many individuals in Bombay, a vast number in Northern India, who share the belief of the man who has been tried, that he has entitled himself to a place in paradise by killing a heretic. What is the history of Mahomedism, but a history of the deeds done under the influence of fanaticism? Have we forgotten the exhibitions of this spirit made in the Mutiny, and the multitudes whose lives were sacrificed to it?

From the revelations lately made regarding the condition of the Colaba Lunatic Asylum, Abdool Hakim, the Soonnee, will not be much better off there than he would be in a gaol. But when his religious fervor has

abated, after a few months, may not his friends obtain his liberation on the ground that he is cured of his insanity, and carry him off in triumph to their mosque, rejoicing in the shock given to the feelings of all Sheeahs?

—The Government of India, in a recent resolution, has proclaimed its intention to withhold its aid from "all English education," declaring that "the motives which induce the people to seek it are *prima facie* sufficient for its rapid development *without any contribution* from the imperial finances," that "the desire for vernacular education, or, as might distinctively be said, for education in order to develop the intellectual faculties, apart from the immediate purpose of securing material advantages, is so low as hardly to exist, and, therefore, ought to receive much artificial stimulus and encouragement," and accordingly directs the local Governments "to reduce to the utmost the charge upon the State for English education with a view to render it as self-supporting as possible."

For many years we have advocated this course. There has been a grand meeting of Calcutta Baboos to protest against it. Can Government be reasonably required to do more to stimulate English education than it does in throwing open a career to those who obtain a good knowledge of English? This is a passport to influence and emoluments. It is vernacular education that needs to be aided.

We should have noticed before the death of Mr. Michael Sargon, a much respected citizen of Bombay, who was for a long period (upwards of thirty years, we believe,) connected with the Church Missionary Society as Catechist and Superintendent of their vernacular schools in Bombay. Mr. Sargon was a Jew by birth, of a family that came originally from Constantinople; he was converted in his youth, in Madras; and came to Bombay about the year 1825. He enjoyed in a high degree the respect and confidence of those who knew him. For some years he had been receiving a pension from the Church Missionary Society. He died at Surat last month, having almost reached the age of four-score.

THE Parsees think it an insufferable reproach that any female of their number should ever follow a life of prostitution. They have decided that such as may do so, shall forfeit all the privileges of Parseeism, and even when dead shall be excluded from the tower of silence. Nothing can be more commendable than that Parsees should be jealous for the purity and morality of their order, but why is this one vice singled out for detestation? A Parsee has just been found guilty of forger; in our jails are found Parsees who have been guilty of all kinds of immorality;

Parsees are sometimes guilty of murder; none of these forfeit the privileges of their religion; the excommunications of the Caste pass all these by, and fall exclusively upon the women who have betaken themselves to a life of shame. We suppose there is among the Parsees as much of that form of immorality which is the real though indirect cause of prostitution, and which is justly accountable for it, as among other people. This seems to us a case where the admonition, 'He that is without sin among you let him cast the first stone,' might properly be remembered. It is remarkable that the Bible, in the enumeration of the classes who shall be excluded from the New Jerusalem and cast into the lake of fire, makes no distinction of sex in this matter of fornication. (Rev. XXI. 8 and XXII. 15; also, 1 Cor. VI. 9). This deserves to be considered in a day when the Contagious Diseases' Acts are being brought into force.

If the great need of mankind is to be entertained, then he who does most for the entertainment of men is the greatest benefactor of the species. No man perhaps has done more for the entertainment of that portion of the present generation that reads English, than Charles Dickens, whose sudden death was recently announced, and the world feels that it can ill-afford to part with him. We do not ourselves believe that entertainment is that which mankind most needs, and we cannot take the same satisfaction in the life-work of a popular novelist that others do. Dickens, we do not deny, will compare very favorably with others of his class, especially if we include the French romance-writers; a comparison of this kind will bring out much that is creditable; and we can easily believe that some have found themselves not only entertained but benefited by his writings. "Dickens," says a contemporary "will be mourned to-day as never man was mourned before.—His works cannot fail to give genuine delight to high and low for countless generations, so long as the English race and the English language endure." The *Spectator* says, 'No writer in any country ever earned so great a fortune by his pen.' We do not discredit this last statement; but it is true that the author of *Pickwick* is mourned as never a man was before? or that his works will continue to give genuine delight as long as the English race and tongue endure? Others are perhaps more competent than ourselves to speak of this matter; but we have the feeling that the works of Dickens scarcely carry with them this guarantee of immortality.

It is time that we noticed Dr. Archibald Graham's paper on "The Industrial Settlement of Europeans in the Hilly Climates of India." It contains a good deal of valuable information respecting the Highlands of India. Of the territories described, the

nearest to us is the elevated plateau of Chindwara, in the Central Provinces. There are interesting notices of the Gonds who inhabit it. The Lecturer seeks to show

"That the climate, associations, and resources of the Sautpoora ranges offer suitable localities for settlements, and that the great mineral and vegetable wealth which these ranges contain offer immediate and profitable employment to our masons, miners, ironworkers, and artisans, and crafts of all kinds, and also to our agricultural population. From the want of such practical men the engineering work of our young officers has frequently failed, after great expense to Government. The plain tendency of such rapid locomotion as now exists is to equalize labour among all nations: that of European artisans settled in townships would not be much dearer than skilled Muhammadan or Hindoo labour.

"Christian townships with municipal self-government would form centres of strength and would be models of emulation to other municipalities having the power of self-taxation, and to other native communities; and they would, too, be in the neighbourhood of the Great Indian Railway, passing through the Nerbudda valley."

If men of the right stamp, with their families, and some little capital, were to come out to settle in these highlands of India, we should hope that they would do well, and would be useful to the natives. We feel, however, that there would be considerable risk. We do not think that the generality of English operatives who have come out to this country, have done much good. On the other hand if the intending emigrants were to ask if we counselled them to come to India rather than to Australia or America, we should hardly be prepared to give that counsel.

Dr. Graham is well remembered in this presidency, as one who had the interests of the people at heart, and he gives very good evidence that an absence of twenty years has not diminished his interest in the country. We should think that his present efforts would be likely to be useful in connection with the associations for tea culture in Assam and Northern India.

WITH reference to the letter from Mr. Jangheemal in the *Indian Mirror*, announcing his progress from Christianity to Bahmoism, we have been favored with a letter from the Rev. Mr. Sheldon of Kurrachee, which we have much pleasure in communicating to our readers:

"Will you kindly allow me to state the facts of Mr. Jhangheemal's case?"

"He had been discussing with some Brahmos on the subject of caste, education and religion.

"To set a good example to the Hindus whom he wished to induce to give up idolatry, caste &c. he joined himself to two or three of his old companions, who openly threw aside their sacred threads in token that they had forsaken caste. Considerable excitement followed. Mr. Jhangheemal was urged to forsake his Christianity and be one with his companions. In the hope of being better able to influence his fellow amils he, in a moment of weakness, signed and read the letter which has appeared in the *Indian Mirror*. He assures me that he did not compose the letter, but only supplied the writer of it with some facts of his connexion with the Hyderabad Mission and of his baptism. He however signed and read it and is therefore responsible for it, but he was at the time greatly excited and scarcely knew what he was doing. The first time I met him, afterwards, for I was unfortunately from home when the letter was written, he deeply regretted the step he had taken and said that Brahmoism was too cold for him. This statement he has consistently maintained ever since. He now desires me to write to you stating, that he publicly withdraws his adhesion to the Brahmoists as well as the sentiments contained in the letter written to the *Indian Mirror*, that his only hope is in Christ, and that he draws his peace and comfort solely from the Bible."

We hope that this young man may be

remembered in prayer. He is evidently weak in faith and realizes very imperfectly the grace and strength that are in Christ Jesus. There is no more perilous position than for a person to have one foot on a vessel ready to push off and another on *terra firma*. Christ's hand is not stretched out to help those who are half-looking to him, and half-seeking in themselves for the strength demanded. The difficulties that present themselves are quite as formidable as those they would have had to encounter if they had forsaken all to follow Christ, while they are bereft of the strength that Christ administers to such.

The real difficulty of Mr. Jangheemal is, we understand, the family tie; how to give up a wife and father. We trust that he may be enabled to see that the greatest kindness he can show to those whom he loves is to set them the example of giving up all for Christ. In a morass where there is no footing, one cannot help another by clinging to him, but only by finding a path and following it; the others thus learn where to put their feet and may follow him to a place of safety.

SOME remarks that we made last November about the greatly extended area brought under cotton cultivation in this presidency, are brought to our remembrance by their quotation in the *Colonial Intelligencer* for May. We pointed out that increase of cotton culture in India meant famine. "The equilibrium of supply and need in the matter of grain has always in India been so very delicate that the least disturbance entails a famine somewhere." "Since the great stimulus given to cotton culture seven years ago, there have been famines in Madras, Orissa, the Central Provinces, the North West Provinces, Rajpootana." Appalling as the statement is, that one-third of the population of Rajpootana has been swept away by the recent famine, it rests upon the testimony of those who have had the best possible opportunity of verifying it. It is a most melancholy fact that while there is now sufficient grain in that province, to be had at low rates, men, women and children are still perishing from famine, because the Government works are all suspended (on account of the Deficit!) and the people have no means of earning the daily pittance that would purchase food,—no means except such as private benevolence furnishes. Admirable in the highest degree are the efforts which the missionaries in that province have untiringly put forth for the relief of the perishing people. The Rev. W. Martin, who has taken so prominent a part in this good work, has just gone home for a few months, and will lay before the Christian public there the particulars of the large expenditure that he and his associates have felt themselves obliged to incur. But to return to the point which occasions these remarks. Bombay has now a great deal more cotton than it knows what to do with. It was lately stated that there are 200,000 bales stored in Bombay. The cotton cultivation of the United States has regained something of its former vitality, and now supplies Liverpool and Manchester so abundantly that Fair Dhollera is fast losing her charms. We observed last November that possibly the larger crop of 1869-70 might not yield Bombay a larger return than that of 1868-69; and it would appear that the

possibility is likely to become a reality. We object to the special efforts made by Government to increase the cultivation of cotton. Where is the boasted power of our Modern Commerce, that Government should be obliged to neglect her proper functions in order to supply Manchester with the cotton she needs? It is very certain that Manchester will turn the cold shoulder to India the moment she regains her former American supply. The hot-bed process is always fatal sooner or later, and Bombay has already suffered severely from it.

The Manchester propitiation policy, says a contemporary in his *Overland Summary*, is manifesting itself in various phases in the Berars at present. The railway to connect the Oomrawtee Cotton mart with the main line of the G. I. P. R. is to be immediately commenced. 'A much larger portion of the soil will be devoted to cotton cultivation this season.' 'Experimental gardening appears also to be flourishing apace.' And yet the public works in Rajpootana on which thousands were depending for their sole means of existence, were summarily stopped, several months ago, and continue suspended.

From statistics lately forwarded to the Supreme Government by the Maharajah of Gwalior, it appears that 3,853 persons died in his territory from actual starvation, in five months of last year. He expended 8½ lacs extra on public works.

It is with very great grief that we hear of the death of the Rev. John W. Knott, missionary of the C. M. S. at Peshawar, on Tuesday, June 28th, of paralysis. Mr. Knott arrived in Bombay in January of last year on his way to the Punjab, and all who had the privilege of making his acquaintance at that time were very deeply impressed with the devotion, spirituality and earnestness of his Christian character. He had given up a valuable living in the Church of England, at Eastham, (of £800 a year, we believe) and a fellowship of Brazeuse College, Oxford, to come out to India as a missionary. We have received a letter from a friend at Peshawar, an officer, and we take the liberty of making the following extracts from it as much more pertinent and impressive than anything that we might say:

"You will share in our grief for the loss to this world of our dear Brother Mr. Knott. On Monday evening at his request I took him out for a drive. He had been ailing during the day—complaining of his head being hot—but the drive seemed to do him much good. He talked cheerfully, chiefly on the subject ever nearest his heart; and told me he had enjoyed the drive very much. His last words to me were, 'God be with you.' I little thought that within about three hours from that time he would be struck down by the disease which carried him off—which indeed was, in his case, we may feel sure, God's messenger calling him from this vain world into the presence of Him whom he loved and served so faithfully. He never recovered his consciousness. His colleague, Mr. Hughes, returned from Nowshera, soon after the attack came on, and to his great grief found him unable to speak sensibly.

"He was of a delicate frame and he rapidly sank. He was taken ill about 10 P. M. on Monday last (27 ult.) and died at about 4 P. M. the next day. He did not appear to suffer much, and those who were watching him scarcely knew the exact moment when his spirit fled.

"Although, of a very retiring nature he had won the hearts of most people here. Few knew him to speak to him, but they had heard him preach; and were won by his great earnestness and the loving way in which he preached the Gospel. One very remarkable trait in his preaching was, that while he spoke of the love of Christ to the souls of men, and the free offer of immediate salvation,—salva-

tion for eternity and from the power of sin now, as he carefully explained—his face seemed to catch a ray of heavenly light and to beam with joy. This had a great effect on his hearers; it told them of his genuine earnestness and of the glorious reality of the Gospel message. The clear simple way in which he preached Christ was just what is so much needed. Several of the officers and about 400 or 500 men of the 5th Fusiliers and 38th Regiment followed him to the grave voluntarily."

'It was a solemn time,' adds our friend, 'and all seemed to feel it so.' A poor woman who had been a servant in his family at home, the wife of a sergeant at the station, was the chief mourner, and did not cease to weep throughout the Burial Service. We trust that the example of the self-denial, humility, love and devotion so conspicuous in this brother, together with his faithful preaching, may be blessed to many in that station.

He had preached three times on the Sunday preceding his death, Mr. Orton, the chaplain, being ill. This was probably too much for Mr. Knott's strength, as he had his Mission duties to attend to, and was learning Pushtoo and Hindustani. Mr. Hughes, his associate in the Mission, had often implored him to go to Murree, but he could not bear the idea of leaving his work. Mr. Knott buried two soldiers who had died of apoplexy on the Saturday evening, and hoping that the impression might be favorable to a reception of the Gospel message, he had declined an offer to relieve him of one of the services. In the morning he preached from Luke xiv. 16-24, and in the evening from Ephes. iii. 15.

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SATURDAY, JULY 9, 1870.

TUE PROBLEM IN MISSIONS.—II.

WE intimated that we would say something more on the subject of "The Problem in Missions," suggested by the views of a Calcutta Missionary, published in ours of May 28th.

The grand desideratum in India is a body of consecrated Native Christians; men and women that know Christ and have the witness in themselves, and have taken up their cross to follow him, and in whom is unmistakeably manifest the power of the Holy Spirit; evangelists because they are Christians; powerfully rebuking the covetousness and worldliness of their countrymen; manifesting so undeniably a spirit of disinterestedness, a readiness to forego the things that are generally coveted among men, that the heathen shall be driven to the conclusion that they have really found in Christ what abundantly compensates them for the loss of all else. In other words we want a body of martyrs. The word martyr means witness; one who testifies to that which he professes; the truth being not merely on his lips but in his life. He professes to follow Christ; if death stands in the way he will encounter death; if a prison, servitude, scourging are in the way, he will meet these unflinchingly; if disgrace, rejection from his class, poverty, a low estate, discomfort, toil, whatever comes between him and Christ he will not allow it to turn him back, but will prove himself a martyr, a witness to the truth, in other words, a true Christian. The martyr spirit is the spirit of Christianity. There was an age when Christians coveted what they called the honors of martyrdom; there is reason to look with some suspicion upon the eagerness shown by many of them;

there was an attraction in the conspicuousness of the suffering; the thought of suffering before the eyes of a multitude, and exhibiting one's superiority to pain, is one that appeals to the imagination of the natural mind, and in so far fails to verify to us the influence of the Spirit of God. But the true martyr spirit is that which quietly and humbly takes up the particular burden which providence has placed at our feet, unflinchingly encounters whatever comes between us and a full confession of Christ. There is something of far greater urgency than that all our converts should be turned into accomplished preachers; and that is, that they give unequivocal and undeniable evidence to their fellow-countrymen that they have not been influenced by any worldly object in going over to the ranks of Christ's followers. Many of them have given what we regard as excellent evidence of the purity of their motives; they have made sacrifices that we can appreciate; but what is evidence to us is not to those whom they have forsaken; as a matter of fact it is found exceedingly difficult to persuade them that the converts were not influenced by the desire for the favor and friendship of Europeans, increased salary, improved status, a better worldly prospect for themselves and family. When we search the Gospels, we fail not to find that Christ attaches the very highest importance to this kind of testimony, and carefully guarded his disciples against everything which would in any way obscure it. They were to commend themselves to every man's conscience in the sight of God, as the sons and daughters of the Lord God Almighty, having their affections set on things above, not minding earthly things, walking by faith and not by sight.

Now if we find reason to assent to this proposition that the grand need in Indian Missions, is a body of Native Converts evidencing their faith in Christ by lives of unmistakeable consecration, we are immediately met by this question: Do they from whom Native Christians have received their knowledge of the Gospel, present in this touchallegeable way the evidence of entire consecration? Do their lives incontrovertibly declare that they count all that men commonly covet, loss that they may win Christ? The stream will not rise higher than its source; the disciple is not above his master; it is hardly in the nature of things that the faith of Hindoo Converts should be more manifest than that of their teachers; and if a more self-evidencing consecration is demanded in the former, it cannot reasonably be looked for until it has found an unerring exhibition in the lives of European missionaries.

The European missionary believes that he has given good evidence of a self-denying spirit in coming to this country. He has made sacrifices from which he would have naturally shrunk. But, as we have frequently had occasion to point out, the sacrifices are not of a kind that demonstrate themselves to the convictions of the people of this country. Self is not visibly crucified. Appeals to Native Christians, to consecrate themselves more heartily and take up their cross more manifestly, are often met and frustrated by the secret conviction on their part that the self-abnegation demanded is not exhibited by the missionary.

We conclude that what is wanted is a common blessing, to be sought in common by missionaries and Native Christians, with penitential sorrow, humiliation, confession,

fasting and persevering prayer. All must stand on the same level, and humble themselves beneath the mighty hand of God. And there must be a willingness that the Spirit of God whose powerful descent we implore must work in us in the way that seems best to Him, setting aside our own predilections, tastes, habitudes, and making us at whatsoever cost, a peculiar people, witnesses for Christ, in the true sense of the word, a body of martyrs.

PROPHECY.

With reference to the remarks of a correspondent given in our issue of June 25th, to the effect that the grand event announced in the beginning of Revelation xx. must be the overthrow of some form of evil more searching and pervading than the simple alliance of the Church with the States of this world, we observe that the great overthrow is that which is described in ch. xix. or let us say, chs. xviii and xix. There is a religious system, a corruption of Christianity, centralized in the seven-hilled city, upheld by an imperial power, claiming authority over the kings of the earth, betraying the true interests of the Church into their hands, committing fornication with them, i. e. giving them the confidence and devotion that are due only to Christ; and it is the overthrow of this system, and of whatsoever has affinity with it in its distinguishing features, that is set forth in chs. xviii and xix. The false prophet, (the body of false teachers,) and the beast, (the secular power that maintains, defends and in some respects instructs them,) are destroyed by the sword which proceeds from the mouth of the King of kings. The word of Christ shall be manifested in its integrity; men shall see what manner of men true Christians are; who they are that follow Christ upon white horses; the multitudinous opinions as to who are in the right and who are not, the thousand-fold questions now so angrily debated throughout Christendom, will be at once and forever put to rest by the testimony gloriously borne from heaven to the company of true believers existing in many denominations. Their manifestation will be the overthrow of all that essentially differs from them; the exposure of the numerous shams and counterfeits of Christianity now and heretofore existing; judgment will come upon all to condemnation.

That which is treated of at the beginning of ch. xx. we do not regard as a subsequent event, so much as a description of one of the necessary results of the manifestation of The Word of God. The angel seen is one that had come down from heaven. In considering just what may be the purport of the expressions, 'the dragon, that old serpent, the Devil, Satan,' we can hardly do better than consider what has been said about the one thus named, in this book of the Apocalypse. This is what we have sought to do. The special feature here assigned, is that he deceives the nations. In the 19th chapter we have the Gospel in its purity, recovered from all vain glosses and false representations, and the truth of God flashed upon the individual conscience; throughout Christendom it is, further, distinctly apprehended that Christ is the Prince of the kings of the earth, the one to whom all principalities and powers and dominions are responsible; the revolution wrought regards first, the private relations of men, and secondly, their public

affairs, the administration of Government. And we may notice that among those gathered against him that sat on the horse and against his army, are the kings of the earth and their armies; implying that the governments of Christendom, as of the rest of the world, are administered on principles antagonistic to those of the Gospel. Where is the Government that is not? Take England; to how many forms of falsehood does she stretch out a helping hand; how much that is to be overthrown in the day of Christ, receives aid from her treasury. But all this has been abundantly shown.

We have now the pleasure to subjoin some further extracts from the communication of our correspondent:

"What is practicable for us is the question. Is there not set before us in prophecy the clear prospect that this mixed, leavened condition of the Christian Church will speedily come to an end, so far as relates to any considerable or appreciable diminution of the work of God on the earth—and that it will be ended by such an interposition of the Lord of glory as is represented to us under symbols in Rev. xix? I will afterwards assign reasons why we ought to conceive of this great crisis as of an interposition by the Lord, constituting a break of continuity and beginning of a new order of things, rather than as of a manifestation of the same order as, and continuous of the same with, His manifestation in the present dispensation. At present I would wish to mark the spiritual characteristics of some of the agencies employed in this great crisis, as to which I agree, I believe, very nearly with the writer in the *Bombay Guardian*. The Name, the Word of God, points to the saving knowledge of the personal Word of God conveyed by the written and preached word—the vesture dipped in blood points to the foolishness of the preaching of the Cross of Christ and of His precious blood which cleanseth from all sin—and the fine linen, white and clean in which His armies follow him, refers to the fine linen which in the 8th verse is interpreted to mean, the "righteousnesses (*ta dikaiomata*) of the saints." Here at least we have something which is not symbolical, but expressly the interpretation of a symbol. Hence I gather that those who will follow the Faithful One and True in this great warfare (*polemos*) will be such as have known in life, in an earnest and decisive manner the power of the Holy Spirit of Christ to produce the genuine fruit of the truth of the gospel—saints in whom will be recognized *dikaiomata* as the legitimate outcome of free *dikaiosis*. Anything short of this, through the leavening of the truth with heathenism, to which we all are prone, so far misrepresents the Gospel, or exhibits it, to borrow a French word, *denaturé*. In and after the great crisis, the evidence to the truth borne by the holiness of the saints will be made very clearly manifest. I reserve the fuller discussion of the question, whether these saints will be those then living only, or those also who, as I believe, will be raised by the Lord from the dead to share His victory and reign on the earth.

There is also something very significant in the return made in this xix chapter, as soon as Babylon has fallen, to the ancient Hebrew ascription of praise to God—Alleluia—involving as it does the great name of Jehovah. Surely there is much meaning in this special note of praise four times repeated—begun in heaven, and taken up on earth. The heathenish false church having perished, the true Church, the olive tree of Israel, with converted, regenerate Gentiles grafted into it—the true Bride, the Wife of the Lamb is manifested. There is between the Patriarchal saints, the saints of Israel, and those since the Lord has come in the flesh, a principle of continuity and common life, which has been outwardly broken and marred by the revival and importation of heathenism into the professing Church. The true worshippers, the true Israel, worship the Father who is the Jehovah of the ancient scriptures, and not the metaphysical deity of heathenism and scholasticism—Romish or professedly Protestant. God stands forth in Christ true and living, not an abstraction. The saints of this dispensation act in the same line and live in the same Spirit and worship the same living God as the patriarchs and prophets did; and this will be eminently marked in that day in contrast with the foregoing leavening of Christian truth by heathenism on the hearts and lives of so vast a population of Christian professors.

In that day the saints will be seen to be sons of Zion; and God will raise up "Thy sons, O Zion, against thy sons, O Greece; Zech. ix. 14, that is, against the representatives of heathenism in its most refined, intellectual and civilised form. The sons of Greece substitute an abstract, metaphysical deity for the living God. The saints, (the sons of Zion) worship Jehovah—Alleluia, Praise ye Jehovah. These then will be the sides in the great spiritual war impending: on the one side Christ and the true worshippers, the true Israel who worship in Spirit and in truth; on the other heathenism under the prince of the power of the air, the spirit who now worketh in the children of disobedience. In this country we see nakedly what the fruit of heathenism is, what it is which St. Peter (1 Peter iv. 3) calls to work the will of the Gentiles or heathens, and what St. Paul means when he writes, that ye walk not as other Gentiles walk, because of the blindness of their hearts, Eph. iv. 17, 18. But it needs spiritual discernment to detect heathenism dressed in under a Christian garb, and called by Christian names, and named upon us as Catholic, or other Christianity on the one hand, or natural religion, or humanity on the other. The difference of this heaven is very different from the rejection of it. Indeed so difficult must its diminution be, that it appears to me to require just what the xix. of the Revelation at first sight seems to declare, though under a symbolical representation, that is, a powerful personal interposition of the Lord from heaven, as distinct and manifest to his people as his manifestation was to Stephen, or Saul on the road to Damascus—not an advent like that with which He will come to the final judgment of quick and dead; but such an advent, in a subordinate sense, as will suffice on the one hand effectually to destroy out of the earth His implacable, incurable enemies, and on the other to emancipate His people from the prevalent power of the heathen heaven, the spirit who insinuated it and wrought in it, being for a limited period in the world's history restrained from working his will.

The transfiguration of our Lord appears to be clearly marked as a prefiguration of the coming of the kingdom of God in power. Mark ix. 1-8. What is to hinder us from believing that in like manner the Lord will manifest Himself in that crisis which is prophesied of under symbols in Rev. xix, and which ushers in the period of millennial blessedness foretold in Rev. xx? Surely these prophecies are meant to foretell the coming of the kingdom of God "in power." I the more expect that this crisis will be brought about by an interposition and manifestation of this kind, for the very reason that it will take the world of the ungodly so thoroughly by surprise. The appearing of the Lord from heaven, so as to be seen on earth, is the last thing which they choose to conceive possible, as they scoff, "Where is the promise of His coming?" The day of the Lord,—and I apprehend that this crisis and this period following are the day of the Lord which we have immediately to look forward to,— "the day of the Lord will come as a thief in the night," surprising the world when buried in the utmost security and most profound non-expectation of His coming. I cannot doubt but that this great day of the Lord will definitely begin by a sudden personal interposition of Himself which will in a true sense be "His Coming," and His "Parousia," and a beginning of His kingdom—although it will not be of the same kind or order as His final coming with the shout of the archangel and the trump of God to judge the quick and the dead. Such a personal interposition is, I conceive, worthy of Him, and accordant with the known methods and counsels of God. Where man has shewn in experience that he thoroughly fails, then is the time at which God interposes. Man has conspicuously failed under this dispensation—the visible church has failed—the saints of God themselves in a certain sense have failed. After such conspicuous, thorough failure, when God interposes, may we not expect Him to interpose in such a manner to show most markedly that the excellency of the power is of Him and not of man; not by natural and moral strength, effort, and working—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. iv. 6. Would not this be distinctly, unmistakably marked by such an interposition as should combine the glories of the Transfiguration and the day of Pentecost? It is such an interposition that, as I believe, I am led by the Prophecies to expect.*

* While these proofs are passing through our hands, we hear with great grief of the death of our esteemed correspondent.

THE SECOND ADVENT. XXIV.

On such the second death hath no power. Rev. xx. 6.

Over those who have attained unto glory, honor and immortality, the second death hath no power. They that have a body like Christ's glorious body, can never see corruption. Adam would have stretched forth his hand to the tree of life to gather its fruit and live for ever; but the flaming swords of the cherubim forbade it.

What is the first death? It is that which Adam and Eve experienced in the very hour when they sinned. Sin is death. Once in the heart it reigns there. Once in the world it abides there. All are sinners; all therefore are dead; dead in trespasses and sins. The spirit of life in Christ Jesus comes to battle with sin, and enters into conflict with this reign of sin, this reign of death. They who abide in their sins, rejecting the word of life, pass away from the earth, from the region of promise, their only place of hope, and what we ordinarily call death is to them the second death, because the possibilities of life are all behind, and nothing before them but judgment and perdition.

When they who shall overcome by the blood of the Lamb, and apprehend that for which they were apprehended of Christ, and participate in the first resurrection, when these sons of God shall be manifested in the full glory of their sonship, then the world shall see what Christ's salvation is, and shall understand, as they now find it impossible to do, what the Gospel means when it speaks of life and death. He that believeth on me though he were dead, yet shall he live; he that liveth and believeth on me shall never die. If we die with him we shall reign with him. Now the believer and unbeliever do side by side, and the world, not able to follow them beyond the grave, having no light in the message sent us from that other world, concludes that there is not very much to choose between the inferior destiny of the one and of the other. Imagine, however, the thousands who were with Christ when he brake bread in the wilderness, with him on the Mount of Transfiguration, seeing Moses and Elijah radiant with unimagined glory; or still better imagine the world's myriads gathered around the mount of the coming glory, where Christ shall be glorified and admired in the effulgence and beauty of the transfigured saints, with whom they were yesterday engaged in the ordinary commerce of life: what an overwhelming conception will they have of the reality and preciousness of that life which the Gospel conveyed to these believers, and of the death by which they themselves have been hitherto so appallingly held captive. They will know themselves to be dead, and the question of all questions will be, shall we thus continue, shall we abide in our sins, under God's wrath, and pass soon away forever from this region of hope to the lake of fire? That which men now call death, shall, in the presence of this marvellous manifestation of life, be suddenly invested with unutterable horror; they shall, as it were, find themselves gathered around the open gates of heaven and shall see its blessedness, shall see that all conceivable good is there, all evil and misery are without. They who in that day having faith, have yet not attained unto complete resurrection from the old death, shall, in different degrees, be stimulated by the sight and hasten to complete what remains

of the good fight of faith. And shall not a countless multitude of others be able to lay hold on the hitherto neglected words of life and become candidates for the kingdom? And shall not many become, Judas-like, conscious that they have filled up the cup of iniquity, by their antagonism to the Gospel, so that they shall find it impossible to stretch out a hand of faith to the outstretched cross?

Have we not had adumbrations of the tremendous scenes of that coming hour? Look at the thoroughfares of Jerusalem on the day of Pentecost, when the flame of celestial fire sat on each of the apostles, when they spoke to men in all known languages, when it was made irresistibly evident that Jesus, the Crucified One was actually at the right hand of the Father and had empowered his disciples to be in the world as he himself had been in it. Men were made to see that they had killed the Prince of Life. As at the commencement of our Lord's ministry, a voice was heard from heaven, saying, This is my beloved Son, in whom I am well pleased; so at the commencement of the Church's mission, the voice of Jesus was heard from heaven, saying, These are my disciples, the servants of the Most High God, who make known the way of salvation. Then faith where it was flickering became a steady flame; multitudes were pricked in their hearts as by a two-edged sword and cried out in anguish; great fear came upon all. It seemed as though the saints would now take the greatness of the kingdom under the whole heaven. But after a little, love, zeal, faith abated and sin rallied. And often since, God has borne testimony to his people and to the word of his grace, so powerfully, that it seemed for a little as though the day judgment were actually come, such profound conviction took hold upon men.

Adumbrations, but very faint. Eye hath not seen, neither hath ear heard nor heart conceived, what God hath prepared for them that love him. The highest felicity Christ teaches us to desire, is the felicity of love, the felicity of blessing; and whom shall we have such happiness in blessing, as our fellow sinners on this earth, for whom Christ died? What felicity like that of seeing the stream of salvation, of the water of life, flowing swiftly among the nations, tribes and tongues of earth, and a multitude that no men can number pressing into the open gates of the New Jerusalem.

WHAT IS TRUTH?

Rather seek ye the kingdom of God; and all these things shall be added unto you. (31). Is our Lord not speaking specially to the disciples whom he intended specially for the ministry of the Gospel? He is speaking to all his disciples; for he says that their observance of these instructions of his will constitute a marked element of difference between them and the nations of the earth. All these things (relating to a worldly provision) do the nations of the earth seek after. Seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. The last expression modifies and explains that which goes before; the seeking forbidden is that which is apart from faith, which leaves the Father in heaven out of calculation. The nations of the earth (those of Christendom included) seek wealth, seek a provision for the future, as though they were the arbiters of their own fortunes. It is faith that makes the Christian; and this faith is not merely something that is to give comfort on a dying bed or in an occasional hour of reflection, but an habitual recognition of the fact that without Christ we can do nothing that will be of any account, and a consciousness of his co-operation in all we do. We use the word co-operation, but the reality means more than that; for 'of him, through him and to him are all things.' To seek

the kingdom of God is to seek that Christ's will may supplant our own and become our own, and that others also may be brought to understand the blessedness of his rule. 'Delight thyself in the Lord and he shall give thee the desires of thine heart. The children of a king who are certain that they shall shortly be invested with the royal dignity, and that meanwhile their father has his eye upon them, are not likely to be much engrossed about the little comforts and possessions that occupy the minds of others. The grand thing is for them to be carefully attending to the directions by means of which they are to hasten the day of their glorious investiture.

For where your treasure is there will your heart be also. (34). So true is this, that if you let me see where your heart is, I know that what you call your treasure is there. If your heart is with your earthly possessions, if, in every moment of disengagement your thoughts go cheerily in that direction, admiring every addition, guarding against every diminution, how can I conclude otherwise than that your treasure is here and not on high? 'To them that believe he is precious,' and every thing is valueless compared with his approbation.

Like unto men that wait for their lord when he shall return from the wedding. (35). Servants whose master has gone to bring home a bride, know that his coming will be the signal for such festivities as were never known in the place before, and under these circumstances there is little danger of their not watching. It will be a gala day for them as well as for their lord; in fact, they shall not be treated as servants at all, but he shall make it his pleasure to attend to all their wants.

If the Goodman of the house had known what hour the thief would come, he would have watched. (39). The Goodman of the house is the old English expression for the master of the house. The burglar goes where he is not expected. Watch for him and he will not come. He takes pains that you may not watch for him by keeping out of sight. To those that watch for him the coming of the Lord Jesus shall be like the arrival of the bridegroom, an hour of unbounded rejoicing; to those who are not looking for him, his coming will be disastrous like that of a house-breaker. The master of the house, the *oikodespotēs* who does not watch for Christ's coming and does not know when he will come, is the prince of this world; prophecy does not tell the day and hour when Christ will come, that men may go on in their iniquity till the eve of that day, and then suddenly reform and assume the attitude of waiting. Wisely has this knowledge been kept from us all; wisely was it ordained that the children of light should always be waiting for their Lord. These remarks about the necessity of living in a state of preparation for the coming of the Son of Man, are by way of enforcement of the warning against covetousness. The great enemy to this preparedness is the undue engagement of the heart and thoughts in the pursuit of this world's goods.

Who then is that faithful and wise steward? (42). Peter wished to know if the parable was for them exclusively, or for all professed disciples. Christ points out that there may be a difference in the grades of the house servants; one may be the steward, the overseer of the rest. But such a one has responsibility according to the dignity of his office. He especially is to be distinguished by faithfulness and wise disinterestedness that he may be an example to the others. He is in that position of superintendence because of his manifest freedom from selfishness and his devotion to his master's cause. If we conceive of him as puffed up by the idea of his superior dignity, and intent mainly upon obtaining from others recognition and honor and service, on the plea that he represents the absent master, he will simply be betraying that master and showing himself unworthy of his office. The Lord looked for faithful and wise men, to set the other servants an unequivocal example of devotion to his cause, deadness to the world, and to be as it were the key of his particular arch, keeping all in order and excelling only by his serviceableness. Who then is that faithful and wise steward? Well, there are such, even in our day; teachers and overseers of God's people, realizing deeply the responsibility of their position, giving to all an example of fidelity, hearkening in all things to the Master that others may be safe in hearkening to them, disclaiming honor and service for themselves, seeking to be before all in serviceableness, and able to say, Follow us as we follow Christ. But alas, many others there are, who are neither faithful nor wise, who seek their own not the things of Christ, who teach those of whom they have the oversight that they must show their piety by honoring and serving and enriching them. They have more regard to

the loaves and fishes than to the bread of life. One who calls himself the successor of Peter, but to whom Peter, in his epistle (1.v. 1-3) says plainly, I know you not, claims to be the chief steward in Christ's universal house, the Vicar of Christ, calls himself the King of kings, and would have every knee bow and every tongue confess that he is Lord and absolute Arbitrer of all destinies. And the poor man has not power over his own body to banish a headache, or over his spirit to banish an evil desire.

My lord delayeth his coming. (XII. 45). Constituted as we are, our minds are very little affected by distant contingencies. The most trivial motive that is at hand affects more than a very great one that relates to the future, especially if there is an element of indefiniteness. The most startling fact in man's residence on this earth, is that it may terminate at any instant, no man can say when; and yet men are affected in their daily conduct by a thousand petty considerations of the moment, and by any one of these, vastly more than by this portentous fact. No one can say when: this should be a reason for concluding 'possibly to-morrow' and for acting accordingly; but the conclusion is 'probably not for many years,' and so the contingency is as though it were not; men act as though they were immortal in the world. This matter of Christ's coming, for instance. The early Christians probably expected it very soon; those who came after them probably expected it with less intensity; as time wore on the opinion gained strength that it would probably not be till after a long, long time. Here was a fine field for unbelief to develop itself in, and we accordingly find it soon opening the door of Christ's house to the unclean spirits formerly expelled and now returning in seven-fold strength. It makes a great difference whether we believe the world is to go on developing itself in new schemes and dreams of its own, subduing all things to itself and for itself, or whether we believe the Son of God is likely to appear soon in the clouds of heaven and confound the schemes of our proud age and pour contempt on all our greatness. It is not safe or wise to conclude that the Master's coming is likely to be long delayed, and that the world is to be allowed full scope for the development of all the projects and enterprizes she has at heart. Some purpose of the Master allows of the prosecution of these enterprizes up to a certain point, but we cannot tell where that point is. But they that build the tubular bridges and cut the canals and tunnel the mountains are gathered to their fathers; their works that so absorbed their attention know them no more; they are hurried into the presence of him whom they too little remembered in their earthly hours; and they discover that what is of sovereign importance in the sight of man, is of very little account in comparison with that preparation for Christ which they had so grievously overlooked. But the parable seems to have special reference to an ecclesiastical personage; a steward in the church who forgets that he is a steward, and plays the lord, under the impression that the return of the Master is a very distant thing. He shall beat the men-servants and maidens, and to eat and drink and be drunken. The servants of the Lord he treats as his own servants; their business is to wait upon him, to honor and exalt him, to minister to his wants. He forsakes his own proper functions and requires them to forsake theirs. We have not to go far to find something corresponding to this. An individual claiming headship in the church; usurping the authority that belongs to Christ only, on the very ground that Christ is away and is not soon coming; depriving those under him of privileges bestowed by Christ, and bestowing on them privileges never granted by Christ, and all with a view to his self-exaltation.

Epitome of News.

SATURDAY, JULY 2, 1870.

—The Sustentation Fund of the Irish Church (Episcopal) has reached over £120,000.

—*Overland Mail:* "John A. Mackenzie, a commercial traveller, of Glasgow, has been found drowned in Dublin Bay. Derby losses are assigned as the cause of the suicide.—Last week Baboo Keshub Chunder Sen attended a specially-convened meeting of the Swedenborg Society, at its house in Bloomsbury Street, for the purpose of receiving an address of welcome from the members.—The more we do for the vagabond class, it has been truly observed, the more their numbers increase and the more daring are they in their predatory warfare against society. There are

about 1,700 vagrants registered at this moment as recipients of relief at the casual wards of metropolitan workhouses, and fully as many more are provided with food and shelter in other ways at the public expense. There are in London not less than 20,000 vagabonds of various degrees, including the most abject street beggar at one end of the scale, and the most accomplished conner or house-breaker at the other.—An energetic protest from the Opposition in the Ecumenical Council, bearing more than 100 signatures, has been addressed to the Pope through the Legates, against the injustice committed in the sitting of Friday last towards the fifty Fathers, including Monsignore Dupanloup, whose names were entered to speak, but were prevented by the abrupt close of the general discussion on the question of Infallibility.—The *Great Eastern* reached England in 54 steaming days from Aden.—At St Veep (Cornwall) parish church, the Rev. George Hext was reading the epistle when an alarm was given that an adjacent farm was burning. The rector promptly stopped the service, and heading the congregation they repaired *en masse* to the scene of the disaster, where the active efforts of the parson and the people extinguished the fire. They then returned to church, resumed the service, and in place of the previously prepared sermon an appropriate extemporaneous address was given.—At a general meeting of the Aeronautical Society, held on June 3, Mr. Glaisher in the chair, one of the speakers described some interesting experiments which he had made with a machine called an aerial velocipede.

—A German savant thinks he has discovered the remains of the palace of Priam at Troy.

—The case of Soonderjee Shamjee has been remanded for a fortnight.

—*Bombay Gazette*: "We learn that Mrs. Brown, the wife of Captain Brown of the *Teresa*, whose name has lately been before the public in connection with signing bills of lading for Cursondass Madhowdass, died on Thursday night. Mrs. Brown who was living on board the *Teresa* had been ill for some time, and doubtless the excitement caused by the late proceedings had led to this sad occurrence."

—*Times*: "During the whole of Wednesday Dickens had manifested signs of illness, saying 'I felt dull, and that the work on which he was engaged was burdensome to him. He came to the dinner-table at 6 o'clock, and his sister-in-law, Miss Hogarth, observed that his eyes were full of tears. He did not like to mention this to him, but watched him anxiously until alarmed by the expression of his face, she proposed sending for medical assistance. He said, 'No,' but said it with imperfect articulation. The next moment he complained of toothache, put his hand to the side of his head, and desired that the window might be shut. It was shut immediately, and Miss Hogarth went to him, and took his arm, intending to lead him from the room. After one or two steps he suddenly fell heavily on his left side, and remained unconscious and speechless until his death, which came at 10 minutes past 6 on Thursday, June 9th, just 24 hours after the attack."

MONDAY, JULY 4.

—M. in the *Friend of India*, thinks that if the electric telegraph had been in existence in the days of Lord Wellesley and onwards, there would have been no Indian Empire at all.

—*Friend of India*: "All honour to Mr. Forbes, the Commissioner of Benares! The first 'Ragged School' opened in India was inaugurated by him last week in the presence of the Maharajah of Benares, Baboo Siva Prasad, C. S. I., and other gentlemen. There were about sixty low-caste boys in attendance."

Low-caste Schools, even for the bungys, are an old story in Western India!

—Quoting the reported remarks of the Bishop of Bombay at the late ordination, the *Friend of India* says: "We have seldom seen the sacerdotal theory stated in language so offensive. At this rate the Church Missionary Society will be forced to send its native ministers to Madras or to England for ordination."

"The Agents of the London Missionary Society in Madagascar report that in the last year the number of their adherents has increased from 37,000 to 153,000. This is the natural result of the public renunciation of idolatry and acceptance of Christianity by the Queen and her ministers. The mass follow the example of their rulers, but, *The English Independent* says, the missionaries do not represent these people as Christians. They have burned their idols, and are asking, 'What, now, are we to worship and believe?' They are 'adherents' to the mission in the very simplest etymological sense of that word, and the number of 'members' in the missionary churches has in the same period only increased from 7,000 to 10,546, a pretty good testimony to the caution which the missionaries exercise, and their unwillingness to give the name of Christian to any but those whose character and knowledge justify the title. Perhaps the most gratifying piece of information is that nearly every important town and village has its place of Christian worship, and the uniform testimony of the missionaries is that all this has been brought about without any undue influence on the part of the Court. The Queen and her Prime Minister are very anxious that the people should cease from idolatry and become Christians; but their language never varies. 'Everywhere,' says Mr. Jukes, 'their message to the people is the same. If you want to pray, pray for that which is good; if you do not wish to pray, you are not compelled.'"

"Next to nothing is being done for the 2,500,000 people in Madagascar, and yet the Propagation Society proposes to send its bishop and its missionaries not to the 2,500,000 that are uncared for, but to the 1,500,000 already cared for so well. The Congregational Union of England and Wales has passed the following resolution on this subject: 'That this Union has heard with much regret of the proposed appointment of a bishop of the Church of England in Madagascar who shall represent that Church at the capital; they regret such an appointment as an infringement of that healthy rule of Christian fellowship under which almost all Protestant Missionary Societies have agreed to abstain from introducing their operations into fields already occupied by other Christian workers.'"

—The *Friend of India* now corrects its previous statement, copied by us, that the Foreign Mission income of the Church of Scotland was £8,882. It was £10,930 last year.

—Mr. G. P. Smith, an ex-Attorney General of Melbourne, had a narrow escape from being assassinated by a Barrister named Supple, a member of the Melbourne press, who was labouring under the delusion that he had been slandered by Mr. Smith. Supple attacked Mr. Smith in the streets of Melbourne and pursued him with a revolver, firing four shots, only one of which took effect, slightly wounding Mr. Smith in the left arm. A Mr. Walshe, an hotel keeper who endeavoured to seize Supple was mortally wounded and died next day. Supple was at once arrested. He had been notorious as a man of violent passions.

What would be slander of such a man?

—Mr. Deutsch, in his recent speech at Oxford announced that, according to information obtained from Count de Vogue, about four-fifths of the Moabite stone would soon be handed over to the Louvre.

—The *Times of India*, referring to the false Bills of Lading scandal, says:

"'R.' in our Saturday's paper states that similar irregularities obtain on the Thames, where captains are said to sign bills of lading on being presented with receipts showing that the goods are within the dock gates. Now, without raising the question whether this brief transgression of the strict letter of the document, which commences in the past tense 'shipped,' is proper and defensible, we must protest most earnestly against the sophistical plea by which this 'irregularity,' if such it can be described, is sought to be confounded with the fraudulent practices with the scandal of which to-day this city is ringing. There is no parallel or similarity whatever, between the two sets of circumstances, and it would be an aggravation of the offence in any one who should attempt to excuse it by fabricating such a false analogy. In one case the goods are bought; they are there, in sight and within reach; in the other there is, at best, only the trader's promise to supply them, a promise which, without any original intention to defraud, may remain unfulfilled from various causes which the would-be-shipper finds himself powerless to control. There can be no mistake, no misconception as to the culpability of a captain who signs a receipt for goods that are not within his reach, or of a shipper who persuades a ship-master to give such a receipt, when he not only has the goods to buy and collect but has to borrow the cash with which to purchase them."

—Fall of rain up to Saturday, 26 inches.

—Sorabjee Cursetjee, editor of a Parsee print, the *Sunday Review*, was tried at the Criminal Sessions of the High Court on Friday and Saturday, found guilty of forging a cheque, and sentenced to two years' imprisonment, and to pay a fine of Rs. 2,000, or a further term of six months' imprisonment.

—There has been a meeting of the entire Parsee community, to consult regarding Parsee females who publicly lead a dissolute course of life; and it has been decided that such with their children are to be excommunicated and denied the privilege of being eaten by the kites in the Towers of Silence.

—The pupils of the late Professor Hughlings have had a meeting and resolved to perpetuate his memory among them in some suitable way.

—It is strange that we should be indebted to the *Friend of India* for information of a gram riot at Bushire.

—Rev. Geo. Kelly, Entally, to the *Indian Daily News*:

"I have been far too sanguine of what would come of my letters to you and the Government officials and suffer proportionate disappointment. I had indulged the vain hope that the money which I knew to have been unrighteously taken from poor peasants would have been returned to them, when the error under which the money had been taken was brought to light. But it seems that cannot be. Apparently the principle on which the Government acts is, get as much money as you can anyhow and keep all you get. The police, acting on orders which they dare not disobey, but which I have reason to know even they obey with feelings of shame, are now, day by day, making seizures of the household property of the people in satisfaction of the doubled tax on those who have been thus fined because of their inability to pay an illegal exaction, which yet the Government is willing to profit by. I have lists of the names and villages within an easy drive of Government House where this pillaging is even now going on; any one of your readers may go and see for himself to-morrow morning before breakfast. I hear on authority which I cannot doubt that the same kind of things have been done, and are being done elsewhere in Bengal. But no one seems to care so long as the foul sore is hidden, and the cries of the oppressed can be hushed."

TUESDAY, JULY 5.

—*Madras Observer*: "A gentleman who signs himself 'N. W. P.' in the *Indian Church Gazette*, after speaking of Mr. Phelps's 'outrageous sermon,' puts himself forward as the champion of the Bishop and then proceeds to question Mr. Phelps as to whether he has endeavoured to lessen the attractions of the ball-room by offering 'superior notions' at church. Then follows a long attack which we fear will fall on deaf ears at the altar! (altar, forsooth, in : *Friend of India* Church!) Does he use proper Eucharistic elements in the altar? Does he use a *symbolic* (but : *Friend of India* Church!) Does he try to render his church beautiful? and does he attend daily at the vestry for the purpose of receiving confessions? and by his diligence in clerical duties gently lead his flock to church, and make them in love with its sacred services, and thus form a counter-attraction to the ball-room? This is the sapient writer's remedy for a disposition to over-indulgence in worldly gaiety. This is the way in which he professes to cure this world's vanities, by presenting in their stead church vanities!"

—Correspondent of the same: "A visit to London after even a three years' absence shows marvellous progress: improvement doubtless materially, but morally deterioration. The great Babylon is getting every year more Babylonian. What particularly struck me is the rapid revival of theatricals, and those of the worst kinds. More than twenty theatres are now in full operation, clustered chiefly about the Strand. The performances are either sensational or meretricious, or both."

—*Bengal Christian Herald* on Dr. Chuckerbutty's Introductory Lecture: "A Brahmin by birth, a Christian in faith, a Doctor by diploma, a collegiate professor by appointment, a covenanted surgeon in Her Majesty's service by competitive merit, and now a veteran in medicine, who that loved India could listen to such a character without the most pleasing associations? In him the Bengal Government may take pride as a brilliant instance of the effects of its educational policy, which officials in other provinces in British India may have envied, but have never been able to equal. In him the Indian Church recognizes a fitting refutation of the unblushing assertions so often repeated in publications like the *Hindoo Patriot*, that the native (Christian) community are devoid of any power of influencing their countrymen."

"It is a remarkable fact that of those Natives of Bengal who have by merit entered the learned professions of law and medicine, and carried European prizes and honors, the leading men and the majority are Christians. Dr. Chuckerbutty was the first covenanted surgeon, and Mr. G. M. Tagore

was the first barrister at law. The former has since been followed in his train by seven others, of whom six are Christians and one a non-Christian—and the latter by three, of whom one is a Christian and two non-Christians."

—*Indian Mirror*: "The Brahmo mission at Mangalore is every day making progress. Billawar converts are fast coming in, and their number at present is, we think, seventeen. The south-west monsoon has already set in the Malabar coast, and our missionaries will therefore have to stay at Mangalore for some time. Nor are the people there at all willing to let them depart. Large accessions of Billawars in the Brahmo Somaj are soon expected. In the meanwhile, Sarawat Brahmans have established a separate prayer meeting, quite apart from that which they hold in the idolatrous temple, where service is held according to the form of the Brahmo Somaj."

"Babu Annoda Churn Kastogiri, late Civil Surgeon of Maldah celebrated the first Shradh ceremony of his late mother according to the rites of the Brahmo Somaj. A large concourse of Brahmans was invited to attend on the occasion."

We are surprised to learn that the Brahmists should observe the Shradh ceremony. Perhaps they entirely alter its character.

—*Times of India*: "It has just been ascertained that upwards of a lac and a half of rupees worth of counterfeit copper coin has been for some time past in circulation in the Hyderabad Assigned and Nagpore districts. Through the untiring energy of the Superintendent of Police, Akola district, West Berar, large quantities of the spurious coin are daily detected."

—*Reuter's express*; Hongkong, June 9: "Mr. Dunn, Agent of the China Submarine Telegraph Company, has succeeded in obtaining permission from Peking to bring the Telegraph Cable to Shanghai provided that the end is not landed.—The Imperial Government continue to suffer defeats at the hands of the Maomedans in the Northwest of China."

—Our Lahore contemporary states that Dr. Ernest Trumpp, formerly a missionary at Peshawar, has just come out to the Punjab, in order to translate the Sikh Granth. This he will accomplish under the auspices of the Government of India.

—The boiler of a factory situated in the city of Bombay suddenly, in consequence of a burst, exploded, and several workmen were scalded, and were taken to the Jamshejee Hospital. The explosion was caused by the Parsee proprietor having placed his usual burnt offering of sandal-wood in the boiler fire. Scarcely had the fire caught before the explosion took place.

—The new Tee, or umbrella, for the Shwaydagon Pagoda at Rangoon is made of iron, and covered all over with pure gold. It is valued at Rs. 96,000.

—From a friend in London, evidently one of the Chunder Son party, the *Indian Mirror* has a letter from which the following is an extract: "I think I can venture to say that the people here are entirely different from their brothers in India; at least I find them to be two different races, and often seriously think as to whether there is anything in the climate or atmosphere of our country that so peculiarly changes the disposition of the people of England. Have you yet received any amount of unassumed kind treatment from an Englishman in India? Here they are peculiarly kind. The other day having had to find a certain place, I asked a person in one of the streets of London if I could find out that place in the street in which I was. He said 'no,' but added that the place I was looking for was not far. I came out of that street and went about half a mile, when I found the very same person running after me. I was really surprised when he told me that he had to apologize for having misled me, and that he found the place in question after going a little way up the street from which he sent me out. So kind the genuine English people are to us. In India you are often haughtily pushed away by Railway guards; here those officials always address us 'Please, Sir,' and show us every attention possible. In India, English ladies shun you, considering you barbarous; here they court our society, and spare nothing to please us. The other day we were present at a picnic party, and five Indian ladies drew all the attention of the ladies. Some of them stuck flowers to our button holes, others offered us refreshments."

The writer would err if he judged of the bonnie of Englishmen in England, by their notice of statistics. There is a charm of novelty, and strangeness that awakens their interest in favor of the

latter. But let him notice how the Englishman in Regent Street treats the Englishman with whom he is not acquainted.

WEDNESDAY, JULY 6.

—*Times of India*; telegram, Simla, 5: "There may be a small surplus in place of a deficit, but the actuals for 1869-70 are not yet accurately known."

—The Nusseerabad shikaring party have returned from their campaign. On the one side, 13 tigers and 10 bears were killed; on the other, 1 coolie.

—Tea is now sent from China to England via the Canal.

—A gang of 50 dacoits plundered the house of a Marwadi in Egitpoora, the other night. The neighbours did not interfere.

—*Indo European Correspondence*: "If the Pope (which Heaven avert) be as truculent a ruffian as Calvin, as gross a sensualist as Luther, or as shuffling a knave as Cranmer, his infallibility is not thereby impaired any more than the demonstration of a mathematical problem is impaired by the evil life of the demonstrator. To say that an ambitious or immoral Pope must needs be influenced by his passions in the exercise of his infallibility, is to beg the whole question."

—*Ceylon Observer*: "An interesting scene was witnessed at the Baptist Chapel yesterday afternoon when six sailors belonging to the *Alice Risson*, converted on the voyage by means of services conducted by the captain, were baptized on their profession of faith. We understand that nineteen persons have thus been added to the Christian Church through the instrumentality of Captain Matches, himself a devoted and intelligent Christian."

THURSDAY, JULY 7.

—*Times of India*: "Of the nine men who received injuries in consequence of the bursting of a boiler in Duncan Road, one of them by name Lall Mahomed Babooloe, a weaver, died on Tuesday afternoon."

—Ramdas Damjee and Tricumjee Velji have been arrested on a charge of conspiracy to cheat Messrs. Volkart Brothers.

—We have been favoured with copies of *The Shield*, a weekly paper published for the Anti-Contagious Diseases' Acts Association. We learn from it that the feeling against these Acts is deepening and spreading in England. Up to May 7th, 320 petitions for the Repeal of the Acts had been presented to the House of Commons, with 221,047 signatures. A medical gentleman at Newcastle, says: "If one quarter of the sum which the Contagious Diseases' Acts would entail could be expended in the foundation of institutions into which poor girls could take refuge when deprived of work, or driven from their homes, many would be saved from entering upon a path from which virtually there is no returning." The clergy and ministers of all denominations in Southampton, to the number of 28, have petitioned against the extension of the Act to that place.

—*Mofussilite*; Simla: "You may have heard of the seditious circular sent round in the district of Jullundur. Well, we had an edition of it up here, only it was rather bumptious. I believe it is a fact, that in it the Simla butchers (Mahomedans) were instructed to hold themselves and knives in readiness to cut all Christian throats, when called upon to do so."

—*Bombay Gazette*, on Canteen spoils: "The military authorities will not support any officer who attempts to secure the profits for the common benefit. Indeed, they must share with 'the system' responsibility for dishonesty in the canteen, since by an unwise and timid policy they protect the prevailing practices."

FRIDAY, JULY 8.

—*Reuter's telegram*, 7th: The Friend of India today estimates the surplus of revenue at the end of the official year of 1869-70 at £300,000 sterling, unless the Secretary of State for India sends out accounts which will alter the present position of the finances.—The Viceroy has thus by public works and other reductions, and an increase of taxes added over a million and a half to the year's resources.

—The case of Messrs. Elmstone, Whitwell, Marks and Capt. Harriott, concerned in the burning of the *Aurora*, came on yesterday in the High Court. The prisoners pleaded not guilty: "the advocate General applied for the hearing of the case to be adjourned until next Sessions, but this was opposed by Mr. Anstey, Mr. McCulloch and Mr. Ferguson, and a long argument ensued thereon." "Ultimately" (says the *Times of India*) "the Judge ruled that it was in his power to adjourn

the hearing if he thought that by so doing the ends of justice might be served; and in the present case he feared that if he did not listen to the Advocate General's application there might be a signal failure of justice. The date on which the trial will take place is not yet decided, the Advocate General having to make a further application to his Lordship before the close of the present Sessions. The sentence in the case of Marks will be deferred until after the trial of the other three prisoners."

—An average of 100 suits a day are filed in the Small Cause Court of Bombay.

—A delivery Postal peon has been detected in opening letters. A good many letters containing money, addressed to Byculla, had miscarried, and suspicion having been excited, the culprit was caught in the act.

—Deaths last week, 227,—109 less than the mean.

—The Dukshina Prize Committee offer a prize of Rs. 400 for the best Marathi poem on Gunga.

—Two more of the 9 men injured by the Duncan Road explosion, have died.

GUIDANCE.

May we know the mind of the Lord, and be guided by Him in the minute details as well as in the more important steps of life? is a question which Christians often ask. And if the question remains to be asked, we may be sure that practically they are not so guided. The Lord says, "I will guide thee with mine eye;" but they are too often "like the horse or the mule which have no understanding," and need the "bit and bridle" of circumstances to bring them into the path in which He would have them go. Indeed, they very often hold that it is only by outward circumstances that they can learn His mind concerning their every-day course.

In answer to the question, "How can I know the mind of the Lord?" we are sometimes told, "Ask yourself, how would the Lord Jesus act in such circumstances?" But they forget that we may have brought ourselves into circumstances in which He would never have been found. Christ is our life, and the Holy Spirit dwells in us; and to "walk in the Spirit" is the proper course of one who has Christ for his life. In this course it may be well to ask, How would Jesus act? But if we are not in this course, we can obtain no answer to that question.

It might be of more use to ask ourselves, with reference to any course of action, What is my motive in it—self or Christ? The motive of the new man is Christ; "the love of Christ constraineth us." Too often, alas! a faithful examination will detect self more prominent than Christ. But if we are walking in Christ and the thought and desire are really of the Lord, there is no hesitation as to the course; conscience and heart alike approve it. Or if self is detected, though there may be a severe trial of faith, yet when self is denied for Christ, then the soul is delivered from its perplexity, and goes on rejoicing in the strength of the Lord.

Sometimes when we seem to be compelled to act, we set out without duly acknowledging the Lord, until difficulties or perplexities, or something in our circumstances, make us feel our dependence and our need of that guidance which we should have sought in the outset. Failure and defeat throw us back upon Him. In Judges 20, we find the children of Israel assembled, and going out as one man to execute judgment upon the wickedness that had been done in the tribe of Benjamin. When they had undertaken this by their own counsel and in their own way, they asked direction of the Lord as to the manner of conducting the undertaking. "Which of us shall go first?" In this way they met with defeat when they expected victory. At length they are driven to the step with which they should have started. They went up to the house of God, humbled themselves before Him, offered burnt-offerings and peace-offerings, and asked not, "Who shall go up first?" but, "Shall I go up or shall I cease?" This is what they ought to have done at the beginning; and it was only when they were thus brought to the Lord in submission to His will, that they prospered in the enterprise.

The great secret of knowing the mind of the Lord is living in close communion with Him, walking before Him, in the habit of referring every thing to Him. In distrust of one's self and simple dependence on Him, the heart is kept in the consciousness of divine guidance. Then circumstances, often too minute to attract attention on other occasions, may confirm us in the conscious leading of His hand. Still it is hazardous to seek direction in circum-

stances; for faith may often be tried in following the will of the Lord against the apparent opposition of every thing external. That which often obscures our view of the mind of the Lord when we profess to seek His guidance, is that we have our mind made up and on only desire that the Lord would sanction our own purpose. There is a very plain direction on this subject in Prov. 3: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*The Witness*.

TELEGRAPHIC NEWS.

London, July, 1st.—The Revenue for the past quarter amounted to £16,807,594 sterling.

2nd.—The East Indian Contract Bill has been read a second time.

4th.—Latest advices from America state that the House of Representatives at Washington have adopted General Butler's resolution, requesting President Grant to ask England by what right American fishing boats are stopped in their voyages on the fishing grounds.—Lord Westbury has called attention in the House of Lords to the arrears in the appellate business before the Privy Council. He stated that 380 appeals were now waiting to be heard, of which 267 were from India.—The House of Commons have rejected an amendment to the Education Bill providing for the gratuitous instruction of children.

5th.—Mr. Grant Duff, replying to Mr. Gower in the House of Commons last night, said he did not know when an answer regarding the Nawab Nazim's memorial might be expected from India.—The document was very elaborate, and was now engaging the authorities, who were anxious to push on its consideration as much as possible.—The case, Mr. Grant Duff said, was most intricate, and demanded much historical and official research.—*Obit.* Marquis of Lothian.

6th.—Earl Granville, in reply to Earl Cowley last night stated in the House of Lord that Government was now in communication with the French Government relative to the rectification of the Map of the Red Sea.

Constantinople, 2nd.—The Grand Vizier is ill.

Paris, 2nd.—The French Contingent of 90,000 men has been voted by 203 against 31.

3rd.—The Corps Legislatif has rejected the petition of the Orleans Princes by 172 against 31 votes.

4th.—A Spanish Deputation has arrived in Prussia to offer the Crown of Spain to Prince Hohenzollern. The French Press are opposed to the step.

6th.—The *Constitutionnel* says that the French Government would consider the enthronement of Prince Hohenzollern for the Crown of Spain as a threat, and that French politicians have therefore decided to oppose General Prim's project.

7th.—In the Corps Legislatif yesterday, M. Ollivier declared that the French Government desired peace but with honour; and that if war became necessary they would not wage it without the consent of the Corps Legislatif.—The Cabinets of London, Florence, and Vienna were, he said, disposed to join in diplomatic action with France, in order to remove the difficulties that had arisen in consequence of the candidature of the Prince of Hohenzollern.—Count Grammont, in confirming M. Ollivier's remarks regarding the candidature, said that France would not suffer any foreign Power to place a prince on the throne of Spain. Loud applause followed this statement.

Athens 2nd.—An earthquake has taken place at Santorin, by which the town destroying (?) was destroyed. A small island was also submerged.

Florence, 4th.—The Ecclesiastical Council has terminated the debate regarding the question of infallibility, and have voted the "scheme."

Berlin, 9th.—The Prince of Hohenzollern has accepted the candidature of the Spanish Crown.

Miscellany.

—At the Annual Meeting of the *Wesleyan Missionary Society*, the Rev. E. D. Jenkins said:

"As for the other charge sometimes preferred against us, that missionaries embarrass governments, I will venture to maintain, sir, that Indian statesmen owe far more to Indian missionaries than Indian missionaries to Indian statesmen. Since the first Charter of the East India Company, granted in the year 1600, ten distinct wars have been fought in India, comprising between fifty and sixty battles. I have yet to learn that any one of them was either caused or aggravated by the imprudence of missionary zeal. I do remember that when that Mahratta scourge—Hyder Ali—the most redoubtable Eastern ever encountered by English troops, I remember that when this mighty chieftain was in the ascendant in Southern India, when his alliance with the

French and his own prodigious resources and the indomitable energy of his talents rendered it needful that we should make peace with him at almost any price, he answered the government in these memorable words: 'Do not send to me any of your agents, for I do not trust their words or treaties, but if you wish me to listen to your proposals, send to me the missionary, of whose character I hear so much from every one; him will I receive and trust.' And Schwartz was summoned from his quiet and holy work in Tanjore to be the envoy of the British Government, because his probity and wisdom were supposed to be worthier of confidence than the assurances of State guarantees. And during the last great war—may it ever be the last—the Indian Mutiny, when our position in India was in more imminent peril than at any former time, what was the missionary's part? I know it was at first maintained that the disaffection of the army was awakened by a fear of the spread of Christianity. I shall not exume this error to bury it again for the thousandth time; but let me affirm once for all, that in that most trying hour, when the flames of insurrection rolled up from Barrackpore to Delhi, and the mighty British Government reeled and staggered like a drunken man, and the wisest advisers of the Crown were at their wits' end, missionary stations were centres of loyalty and hope. The mutiny raged fiercest where Christianity and her missionaries were least known; and in the Madras Presidency, where they were best known, the mutiny was unknown. The success of the Indian Government is a matter of lawful boast, but much of that success is due to missionary labour. It will never be forgotten that in years gone by, when the old authorities that governed India and the natives were ignorant of each other, and distrusted each other, the missionaries stood between both, and were the only true friends of each. The crimes of Brahminical superstition which have since been suppressed by the law, were first exposed by missionaries. And the criminal intermeddling with the management of Hindu temples to which the government of that day stooped, a connection now happily terminated, was first denounced by missionaries. And when the government became alive to the advantage of placing native gentlemen into offices of civil trust, those gentlemen who were eligible for these positions were for the most part pupils of missionaries or old scholars from mission seminaries. When I first went to India, twenty-five years ago, there was hardly a missionary in India who did not devote some of his spare hours to the education of a native agent for the government. But what shall I say to the services in this department of Dr. Duff, of Calcutta, Dr. Wilson, of Bombay, and the late John Anderson, of Madras? I mention these eminent servants of Christ because they were first in the field of Anglo-vernacular education. Their institutions and branch schools have been at work in the three presidencies of India for thirty-three years. And in a spirit of generous emulation, which they had the honour to awaken, other societies have entered this field with them, and some of the best sheaves of their harvest have found their way to the government stores. When our political journals and secular Indian reformers are specifying, as an instance of the regeneration of India, that the natives have changed their views on female education, and that schemes for the elevation of their women are being projected and carried out by the people themselves, it must not be forgotten that the first attempts to overcome native prejudice on this subject were made by missionaries; that they first succeeded in establishing female schools; that with respect to the stubborn controversy which has now ended in victory for woman's rights, the burden and heat of that great fight were borne by missionaries; and the elevating sentiments of social justice as against the tyranny of priestly tradition, which are now fermenting the native public opinion, the leaven of those principles was hid in the native mass by missionary hands. Several of those reforms in the laws of inheritance and property which are now conferring a boon on all classes of the Hindus were first carried out to meet the exigencies of Christian converts. In fact, look where I may upon the various and comprehensive improvements, in the mental and civil condition of the people, in the legislation of the Government and in the productive resources of the country, my difficulty is to find a single beneficent change which does not bear upon it some impress of missionary labour. I said missionary labour; not missionary intermeddling with politics; not missionary gunboats; but legitimate missionary work, the diffusion of that gospel in whose hand, over and above the great salvation which it is her highest mission to grant, is every other good and perfect gift, both for man and for a nation of men; good laws, good maxims for rulers, good examples for subjects, and the best inspiration for the duties of life. So much for the charge, that missionaries embarrass governments. I am almost ashamed to have marshalled together facts so obvious to support an argument with which you must be so familiar, but I have ventured these observations to re-state the position of the missionary

character against those who either asperse it as mischievous or would put it aside as having no place among the really regenerating forces of the present age. Sir, it is a light thing for us to be judged of man's judgment, for He that judgeth us is the Lord; but while we shall allow no earthly judgment to prescribe our task, or define our course, or settle the value of our work, we do not despise the judgment of men. So far as India is concerned, we are thankful for the inspection of criticism. We challenge the government, the press, and the observation of those eminent persons who occasionally visit the East from Europe and America, to examine the quality of our Indian work, to visit our stations, to inspect our schools, to read our publications, to walk over our Christian villages, and to declare frankly whether we do not as a whole bring light with us into the dark places of the country, whether we do not stir the deadly torpor of superstition by the breath of a healthy intellectual agitation, whether we do not in any given neighbourhood induce the people to repudiate many destructive errors, and relinquish many shameful practices, whether the word which we preach does not make the people who hear it the more amenable to the laws of civil reform. The fact is the progress of missionary labour through the populations of India is the tract of a river through a desert, and everything liveth whithersoever that river cometh."—*Christian Work*.

PASSENGERS ARRIVED.

Per Salsette, 1st:

From Southampton.—Mr. and Mrs. Worthington, Mr. and Mrs. Mackenzie, infant and ayah, Mrs. Blackwell and infant, Miss Delarne, Mr. E. Gibson, and six ayahs.

From Marseilles.—Mr. and Mrs. Wilkinson, Madame Blanc, Mr. Pogose, Captain Waterfield, Captain Brook and Messrs. W. B. Cowham, W. Verner, J. Routledge, and Mildrean.

PASSENGERS SAILED.

Per Behar, 6th:

For Southampton.—Colonel P. Drummond, Mrs. Kieken and infant, Mr. Walter Earl, Mr. John Eden, Mr. E. Tait, Lieutenant Barter, Lieutenant E. Nolan, Mrs. Tyler and three children, Capt. Mackintosh, Mrs. and Miss. Wright, Captain Thos. Payne, Dr. Gandee, and Mr. Fenwick.

For Marseilles.—Mr. Jas. Greaves, Mr. D. Ellis, Mr. E. Smet, Captain Nicholson, Mr. W. Osborn, and Lieutenant-Colonel Carr.

For Suez.—Mr. W. H. Bushby, Mr. Purkes, Mr. W. K. H. Kruger and infant, Mr. Klusmann, Dr. Wright, and man.

DOMESTIC OCCURRENCES.

BIRTHS.

GRAHAM—June 30th, at Mazagon, the wife of Mr. H. W. Graham, of a daughter, still-born.

STEAD—July 2nd, at 89, Mr. Labar Hill, the wife of Edward D. Stead, Esq., of a son.

MARRIAGE.

HOULISTON—FORBES—July 5th, at St. Thomas's Cathedral, Bombay, by the Rev. C. Wilson, Senior Chaplain, J. M. Houlston, Esq., Cashier G. I. P. Railway, to Susannah Leonora Forbes.

DEATHS.

BROWN—June 30th, in Bombay Harbour, Jessie, the beloved wife of Captain M. B. Brown, of the Ship *Teresa*, aged 23 years, deeply regretted.

FOOTE—June 30th, at the house of her father, the Rev. P. Percival, Madras, Elizabeth Anne (Lizzie), wife of R. Bruce Foote, Esq., Geological Survey of India, aged 30 years.

WALLER—July 1st, at Lower Colaba, of acute dysentery, Arthur Ernest, the beloved son of Alfred George and K. Waller, aged 10 months.

PRESTON—July 4th, at Bombay, Lionel David, the infant son of Mr. David Preston, aged 9 months and 27 days.

Advertisements.

THE BOMBAY BAPTIST MISSION LORD'S day services are held at 1, Grant Buildings, Colaba, at 11 A. M.: and at 4 Clare Road, Byculla, at 6-30 P. M.

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